

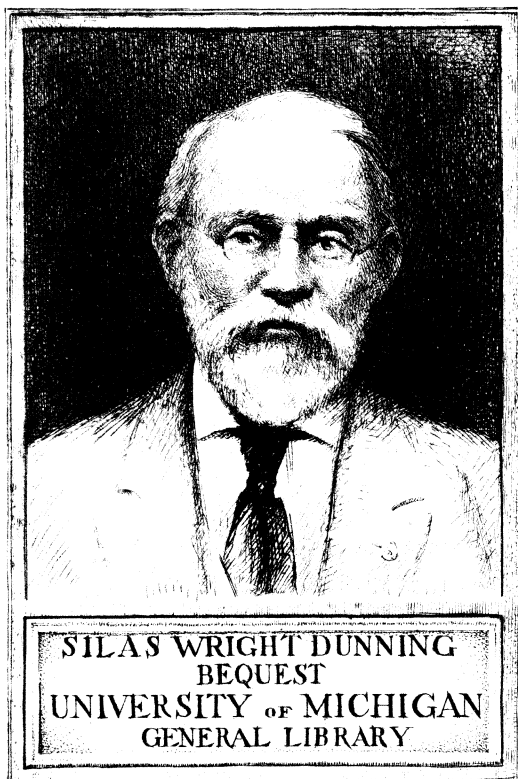
SYNOPSIS OF THE JOURNAL OF THE MALAYSIAN SOCIETY - VOL. I. - 1895

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# THE JOURNAL

OF THE

# POLYNESIAN SOCIETY

*CONTAINING THE TRANSACTIONS AND PROCEEDINGS  
OF THE SOCIETY.*

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Published under the Authority of the Council, and Edited by the  
Hon. Secretaries.

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## DECEMBER, 1892.

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Wellington, N.Z. :

PRINTED FOR THE SOCIETY BY LYON & BLAIR, LAMBTON QUAY.

PUBLISHED BY E. A. PETHERICK, 33, PATERNOSTER ROW, LONDON.

JOURNAL  
OF THE  
POLYNESIAN SOCIETY, *Wellington.*

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## THE RACES OF THE PHILIPPINES.

IN studying the language, manners, and customs of a remote and little known people it is often extremely difficult for the student to obtain the latest or most correct accounts of such a race. In reference to the natives of the Philippine Islands the best descriptions are those written in the Spanish language. No reliable, detailed account of them has yet appeared as the work of an English writer. The best works on this subject, excepting the Spanish, are German and Dutch, the former being Dr. C. Semper's "*Die Philippinen und ihre Bewohner*," and Jagor's "*Travels in the Philippines*," the latter consisting of the accounts of various voyagers, and some interesting articles published by the Batavian Society of Arts and Sciences. The Spanish, on the other hand, have had every facility for observing the customs, language, &c., of the natives. From the time of the Spanish conquest that nation has ever been closely connected with the history of the native race. In fact until recently the conservative and jealous feelings of the Spanish have prevented any systematic exploration of the country by foreigners. De Morga's work "*Sucesos de las Islas Filipinas*," published in Mexico in 1606, and the "*Descubrimiento de las Islas de Salomon*," contain the best descriptions of the Aieta and Tagalo-Bisaya tribes, as they were when discovered by Europeans. In addition to these there are many accounts of early Spanish voyagers in the libraries of Mexico which are not easily accessible to foreigners. Some interesting articles have also lately appeared in the "*Revista Ibero-Americana*," Madrid. These are by M. Martinez Vigil, the Bishop of Oviedo. In view of these facts it may be advisable to publish in the Society's journal, a description of the aboriginal races of the Philippines, as obtained chiefly from works in the Spanish tongue. These primitive people are an interesting study on account of their long isolation in a remote group, and it will also be interesting to compare them with the southern branches of the race. Much valuable information on this subject may yet be obtained by our members. Good

work has been done by the pioneers of Polynesian ethnology, but much more remains to be accomplished. We are yet merely working the surface of this great field, and may well take for our motto the last words of the great German—"More light."

### VISITS OF EARLY NAVIGATORS.

On the 16th day of March, 1521, the fleet of Magellan sighted the Philippine Islands. This famous navigator, though Portuguese by birth, was commissioned by the Spanish monarch to explore the Moluccas. Sailing through the Straits of Magellan, which he discovered on the 28th November, 1520, he crossed the vast, unknown Mar del Zur, and reached the Mariannes, or "Islas de los Ladrones." Sailing from thence to the westward, he discovered the Philippines, which he named the Archipelago of St. Lazarus. Remaining for some time at the island of Sebu, he engaged in a war with one of the native chiefs of Mactan, a small island close to Sebu, in which war he was killed by a poisoned arrow. Sebastian del Cano, his second in command, returned to Spain with but one ship. An account of this and subsequent visits is given in the collections of old voyages, by Callander, Pinckerton, and the Hakluyt Society.

Prior to the discovery of the Philippines by Magellan, they had been long known to the Chinese and Malays, the former having been in the habit of making annual trading voyages to Luzon. In July, 1525, a fleet of six vessels, under Garcia de Loaiza, was despatched from Corunna, by Charles V. of Spain, to make a voyage of exploration round the world. Sebastian del Cano, who brought Magellan's surviving ship home, was in charge of one of the ships, but his vessel was wrecked in the passage of the Straits of Magellan. Loaiza succeeded in reaching Mexico with three ships, having been separated from two of the fleet in a storm off the coast of South America. These two waifs, under Jorge Manriquez and Martin Iniquez, eventually reached the Philippine Island of Mindanao, where the crew of the former mutinied, killed their officers, and turned pirates. Iniquez proceeded to Tidore, one of the Moluccas, where he was afterwards poisoned by his crew.\* In 1528, Alvaro de Saavedra, who was sent by Cortes from Mexico to explore the Spice Islands, visited Mindanao. On his way back to New Spain he died, the expedition then returning to the Moluccas. In 1542, Juan Gaetan and Bertrand de la Torre, sailing from Navidad, Mexico, crossed the Pacific to the Philippines. Torre, on his return voyage to Mexico, stated that he discovered and coasted along 650 leagues of a strange land, which is supposed to have been New Guinea. In 1545, Lopez de Villalobos, commanding a fleet sent from New Spain, visited the Islands on his way to the Moluccas. In 1564, Miguel de Legazpi was sent from Navidad by Luis de Velasco

\* Callender's Collection of Voyages.

to subjugate the Philippines. He sailed with five ships and five hundred men, and after considerable fighting with the natives finally took possession of Manilla in 1581. It was this voyager who gave to the Islands the name "Las Islas de las Filipinas," which they bear to this day. In many of the early accounts they are called the Lucones, the Manilas, or "Islas del Poniente." They were known to the Portuguese as the "Islas del Oriente." In 1584, Francisco de Gualle reached the group, and on his arrival in Mexico gave to the world the first authentic description of the Kura Siwo, or Black Current of Japan, which he states carried his ship to within 200 leagues of New Spain. In 1588, Thomas Cavendish, of England, explored portions of the Archipelago. In 1595 or 1596, the shattered remnant of Alvaro de Mendaña's ill-fated expedition for the settlement of the Solomon Islands found a refuge at the Philippines, which they reached in sore plight, under the command of Quiros and the Doña Isabel Barreto, wife of the late commandant.\* In 1600, Oliver Van Noort, the Dutchman, touched at the Islands in the course of his disastrous voyage, eventually reaching Amsterdam on August 26th, 1601, "after much travail and difficulty," with only one ship remaining out of five, and but nine men left alive in that. And so the list of early voyagers to these Isles might be continued, Spanish, Portuguese, English, and Dutch.

The Philippine Islands lie between the fifth and nineteenth degrees of North latitude, and consist of the larger islands of Luzon, Mindanao, Palawan, Panay, Samar, Leyte, Mindoro, and Negros, with some hundreds of smaller isles and islets. Their total area is about 150,000 square miles, and the population over 6,000,000. The islands south of Luzon are called the Bisaya Isles.

#### THE AIETA OR ABORIGINES.

At the the time of the Spanish Conquest, in the sixteenth century, the Philippines were inhabited by two very different races. The original inhabitants were the Aieta, a Negrito or Papuan people, probably akin to the Alfuros of the more southern isles; Alfuro being a Portuguese word signifying wild or barbarous. This race has, in former times, occupied much more space in the archipelago than it has within the historic period, which is indicated by its geographical distribution, and it has evidently preceded the dissemination of the lighter coloured races of the island system. In many of the islands, remnants of these ancient people are still found in the mountains and more inaccessible parts. Such are the Semangs of the Malacca peninsula, the original people of Borneo, and the Alfuros of the Moluccas. Pickering, in his "Races of Man," has divided this race into two, calling one Papuan and the other Negrito, classifying the

\* "Descubrimiento de las Islas de Salomon."

Aieta among the latter and the Fijians with the former, but in later years most ethnologists have held that all the original Negrillo tribes, from Fiji to the Malay Archipelago, have sprung from the one primal stock. Tylor considers that probably the Aieta, the Semangs, and Mincopies of the Andaman Isles, are a remnant of a very early human stock.\* On the other hand, Crawfurd, a high authority, says:—"There are many different races of these Asiatic Negroes wholly unconnected with the Australians, and not traceable to any common origin." With Dr. Semper, he considers the Australians a race, *sui generis*. Professor Huxley classifies the Negritos of the archipelago with the Tasmanians, but he includes the Australians and various tribes of the Deccan in the Australoid type. The Aieta (Ata, Ita), who, if they were not truly autochthones, represent at least the first wave of migration, bear many resemblances to various Papuan tribes of Melanesia, and even to the far distant outpost of that race in Fiji. This race was presumably the first which settled the various islands of Melanesia, together with some outlying groups, and was overtaken at Fiji by a second wave of migration in the form of the Polynesians, who passed them and settled the many islands of the Pacific. For- nander places the date of the Polynesian hegira at about the second century, and adds that probably about the same time an invasion of the East Indian Islands by Malays and Kling or Telinga peoples of Eastern Hindostan took place. After examining several ancient Aieta skulls, Professor Virchow states that he found two distinct types of crania, the one dolichocephalic, and the other distinctly brachycephalic, from which statement it is argued by some anthropologists that there were originally two aboriginal races in the Philippines.

At some remote period of time, long anterior to the discovery of the Philippines by the Spanish, a race, which for want of a better name we term Malayan, had evidently settled in the Islands, and gradually encroaching on the indigenes, had subjugated some tribes, and driven others back into the interior, where, in the vast forests and various mountain ranges, they have preserved their independence and nationality unto this day. Some writers insist that the Tagalo-Bisaya tribes were members of a Pre-Malayan race, also represented by the Wugis of Celebes, the Dyaks of Borneo, and the Rejangs of Sumatra. However this may be, the order of races in the Archipelago was probably: Negrito, Polynesian, Malayan. Antonio de Morga, in his historical account of the Philippines, states: "It was known by tradition that the natives of provinces near Manila were not an indigenous race, but had settled there in bygone times, and that they were Malayo, natives of other islands and remote provinces."† These Malayan intruders possibly either came from different localities, or

\* Anthropology.

† "Sucesos de las Islas Filipinas." Mexico, 1606.



there may have been several migrations of them at wide intervals of time, for they were divided into many different tribes at the time of the Spanish invasion, each tribe speaking a different dialect of the common language, the principal of which were the Tagalo, Pampango and Bisaya. The invaders appear to have subdued the aborigines in many cases, and forced them from the more level and fertile portions of the land, and, being an agricultural people, they rapidly increased in the marvellously fertile valleys of the larger islands, where the rich soil and humid atmosphere produce a vegetation which is nowhere surpassed, and cultivated fields yield a constant succession of crops. The Chinese have had intercourse with the Philippines from a very early date. They appear to have made yearly trading voyages thither, and exchanged silk, cotton garments, powder, metal bells, iron and porcelain, for buffalo horns, peltries and cotton. Magellan speaks of the Chinese visiting the Philippines, and the Padre Gaubil says that Joung Lo, of the Ming Dynasty, sent ships to Luzon.\* After the religion of Mahomet was extended to the East Indies it was introduced by the Malay sea rovers into the Philippines. These Mahomedan Malays, called "Moros" or Moors by the pagan tribes, gradually extended their religion over the group, and, at the time of the Spanish invasion, were in the habit of making frequent raids from Borneo and Tiernate (?) against the Bisaya Islands.

The Aieta are supposed to number at the present time about twenty thousand people, of which the greatest number are located on the island of Luzon. In the sixteenth century the Negrito race obtained in many of the Bisaya Isles. Cavendish, in 1588, remarked that the island of Negros was inhabited wholly by them; but now,— "In the south of the Philippines the Negrito appear to be almost entirely rooted out. The Mamanuas in Mindanao have Negrito blood in their veins, and in Negros Isle some few families of the Aieta still live in the region round the volcano; but with these exceptions the Autochthones upon the whole of the Bisaya Islands have disappeared. In Luzon their principal habitat is on the north-east coast and in the interior mountains. On Alabat Island, south-east of Manilla, at Baler and Casiguran Bays, and on the whole coast line from Palanan to Cabo Engano, in the extreme north, may be seen the remnants of this indigenous race in its greatest number and purity."† Some of these indigenes remain in almost their original state, and have not mixed with the Tagalo tribes, while others have become amalgamated with the various encroaching peoples—Chinese, Malayan, and Spanish. The Bataks are a wild tribe of Negrito descent who inhabit the Palawan Mountains. In the latter part of the sixteenth century, Lee Mahon, a Chinese pirate, invaded the Philippines with seventy vessels, but was defeated by the Spanish, who burnt his vessels. Many of the

\* Pinckerton's Collection, vol. xi.

† "Die Philippinen und ihre Bewohner."—Dr. C. Semper, 1869.

Chinese escaped to the mountains, and took up their abode with wild tribes. The Ygarrote Proper are a mountain tribe of mixed native and Chinese descent, but in later times the Spanish have used this term to denote all pagan tribes who hold themselves aloof. The state of culture which obtains among the Aieta is certainly not of a high standard.

Gironiere, in his work on the Philippines, remarks :—"The Aieta resemble monkeys more than human beings, both in gesture and appearance. Their sole superiority consists in the ability to make fire, and the use of the bow and arrow. Their colour is black, and they do not know how to get rid of their hair, which forms a strange sort of halo round the head. Their sole dress is an eight-inch girdle, and for food they utilise various fruits and roots, and the produce of the chase, having a habit of eating meat almost raw. Their weapons are a bamboo lance or spear, and bow and arrows, the latter being poisoned. During the day the able bodied of the tribal family go out to hunt, while the old people sit round the camp fire, and at night they all lie down in the ashes and sleep promiscuously. The old women, with their extraordinary hair, decrepit limbs, and pot bellies, are singularly hideous. Their language has a great paucity of words, and is difficult to acquire. Children are named after the place where they are born, and the sick or wounded persons are often buried alive. On the death of a member of the tribe, they sally out to avenge him, and slay the first living thing they encounter as a payment, be it friend or foe, boar, buffalo, stag, or human being. As they proceed on such an expedition they break the twigs off trees in a certain manner to warn friends off their line of march. These indigenes are prodigiously active at climbing trees, clasping the trunk with their hands, and setting the soles of their feet against the trunk."\* This author made many excursions into the interior of the country, and gives much interesting information concerning the aboriginal race, and the Tagalo-Bisaya invaders. His work is well spoken of by residents of the country. The Papuan or Negrito race would probably never have raised themselves in the scale of civilisation by their own unaided efforts, even if they had never been forced by invaders to take the position of an inferior people. A. R. Wallace, in his work on the Malay Archipelago, says :—"The Papuans have more vital energy than the Malays, and might have advanced as far in civilisation if they had had the same intercourse with civilised nations." But this is extremely doubtful. As a race, they do not appear to be capable of advancing, and all efforts in that direction have met with signal failure. They certainly acquire a few arts of a more civilised life, such as improvement in winter dwellings and cultivating the soil, but even this much is only seen in those of them who have remained in close con-

\* "Twenty Years in the Philippines."

tact with the dominant race, and does not extend to the forest tribes. "The teaching of the superior race is addressed to limited intelligences, utterly destitute of the faculty of abstraction, which same faculty has been developed among ourselves by a long process of culture.\*

The Aieta are a race despised and looked down upon by both bodies of the invaders of their country, both Tagalo and Spanish, on account of their infantile intelligence and crude morality; but for the very reason of this same primitive state of the intellect they ought to interest us, for they show to us the original state of humanity, the very childhood of the human race. The cause of the savagery of the aborigines of Australia is said to be the fact that they had no cereals or domestic animals, and that they inhabited a sterile and desert country. This argument will not hold good with the Aieta, who dwelt in one of the most fertile and prolific countries in the world, and who have had both rice, and possibly the sweet potato, for an indefinite time. The buffalo also, which is domesticated by the Malay tribes, the Aieta never attempt to tame. What, then, is the true cause of this continued barbarism? Whately, in his "Origin of Civilisation," states "Savages never did or can raise themselves to a higher condition, they never seem to invent or discover anything, and must have instruction from without." This scarcely seems to meet the case, for in what manner did such isolated peoples as the Toltecs and Quichas reach an advanced stage of civilisation—a civilisation which evolved a written character, erected vast buildings of sculptured stone, and was versed in astronomical lore. Lubbock, in "Early Conditions of Mankind," remarks, in refutation of Whately's argument—"The primitive condition of mankind was utter barbarism, from that state certain races independently raised themselves." The Aieta in question have occupied the land from time immemorial, but have never made any advance towards a higher state. Why did they not evolve such a civilisation as that of ancient Peru and Mexico? Because of the total absence of the aforementioned faculty of abstraction, of the intensely crude state of the intellect, and because "the human race is so constituted," says Westropp in "Primitive Symbolism," "that the same objects and the same operations of nature will suggest like ideas in the minds of men of all races, however widely apart." The operations of nature herself were against them on every side. In Buckle's "History of Civilisation" we read, "Fertility of soil is necessary to the growth of civilisation. All ancient civilisations sprang up in tropic countries, because food was plentiful and little clothing was required." But, "the only progress which is really effective depends, not on the bounty of nature, but on the energy of man"; and, "In Brazil nature was too powerful and prodigal, and overcame man by exuberance." Thus nature was in the Philippines, as in many other tropical countries, too bountiful and exuberant, and by her very exuberance prevented the

\* "Primitive Folk." E. Reclus.

growth of that civilisation which she encouraged and fostered in other lands. Fertility of soil and easily obtained food are necessary to the evolution of civilisation, but when nature is too prodigal of her gifts she frustrates her own intentions, and man is rendered powerless to cope with her. The luxuriant forest, the superabundant vegetation, the impassable morass, cramp and overcome the energies and isolate the communities of men, thus preventing communication between them and interdicting the interchange of ideas. The Indian of the vast Brazilian forests, the Aieta of the Philippine jungles, and the inhabitants of many similar regions were subdued by fear and veneration of the works of nature. Thus it is that the mythology of every tropical country is based upon terror. To the primitive man a vague feeling of awe is suggested by the contemplation of the storm, a feeling of utter helplessness by the rampant luxuriance of vast forests, a feeling of intense loneliness and littleness by the rush of mighty rivers and the solitude of the unbroken jungle. He peoples the gloomy forest with strange and malignant beings, and fears to enter their dark depths. He sees the work of evil spirits in the flooded river, the roaring cataract, and the lightning-riven tree, and his imagination, occupied by these fearsome subjects, becomes warped and debased. To use the words of Buckle, "Table lands are the natural birthplaces of civilisation," and of Pickering, "On entering a wooded country man will naturally relapse into a ruder state, and he must either conquer and destroy the forest or he will himself yield before its influence." And, again, of Argyle in "Primeval Man," "Indisputable facts of history prove that man has always in him the elements of corruption, he is capable of degradation, his knowledge may decay, his religion become lost." Primitive man is a savage in the primeval forest and a savage he will remain.

As to how long the Negrito race has been located in the Philippines it is impossible to conjecture, but it is certain that they must have inhabited the islands from a very remote date in prehistoric times. It is possible that in the unknown districts discoveries may yet be made, that will throw some light on the early history and mode of life of these people; but, so far, archeologists have not given us much information as to aboriginal antiquities. Some discoveries in that direction which have been assigned to the indigenous race might possibly be ascribed with more correctness to the Malayan invaders. In the high cliffs which border the narrow strait between the islands of Samar and Leyte are found many prehistoric burial caverns, in which are to be seen fragments of porcelain and earthenware, some of which are crudely glazed; and Antonio de Morga states: "In Luzon were once found very ancient jars of dark-coloured earthenware, of the origin of which the natives were entirely ignorant. They were sold to the Japanese at high prices." At Poro, in 1851, copper knives, stone bracelets and human bones were dug up from under four feet of soil, and in various prehistoric lake dwellings are found peculiar urns of a

goodly workmanship. Between the Bicol and Pasacao rivers is an ancient unfinished canal, of which no tradition appears to be extant. The same authority tells us that the Ygarrotes proper have smelted and worked copper for centuries.\* It is evident from the statements of early writers, and of the natives themselves, that both gold and copper mining have been carried on from very early times; but whether the knowledge of metals and pottery obtained before the arrival of the Chinese or Malay intruders is decidedly problematical. A cave situated at Lauang is famed for containing large, flat, compressed skulls, about which there has been much conjecture among craniologists, some averring that they indicate a pre-Aieta race; but this argument is a very dubious one, inasmuch as the Aieta had an ancient custom, which is said to obtain yet in some parts, of compressing and flattening the heads of children, a custom indulged in by widely separated races. Such are the Nicobarians and the tribes of the Lower Columbia. "The inhabitants of some of the Philippine Islands had the custom of placing the heads of their newly-born children between two boards, and so compressing them that they no longer remained round, but were extended in length; and a flat occiput was regarded by them as a mark of beauty.† Reclus, in his description of the Aieta, says: "They were under five feet in height, had bright eyes, high foreheads, hair abundant, bushy, and frizzed out, the legs calfless, and extremities slender." Morga's description, given by Hakluyt, is as follows: "In various parts of the Island of Luzon are seen natives of a black colour, with tangled hair (*cabello de pasas*), of low stature, though strong. They are barbarians of little capacity, having no houses or settled dwellings, but bivouac on the mountains and craggy ground, changing their abodes often, and living on game. A barbarous people, inclined to murder." "The Aieta show a marked deficiency of chin, and their eyes have a decided yellow tinge."‡ Sir John Bowring, in his "Visit to the Philippines" says of the indigenes: "They are slight in form, agile, small and thin. Their hair is black and curly, the head small, forehead narrow, eyes large, penetrating, and veiled by long eyelids; nose of medium size, and depressed, the mouth and lips medium, and teeth long." Dr. Semper remarks: "With an average height of four feet seven inches for the men, and four feet four for the women, their limbs are uncommonly slender, their hair brown-black, shining and woolly-curled. With slightly swollen lips, flat noses, and dark, copper-brown skin." By the slenderness of their legs, and large, protruding stomach, the *muy barrigodos* of the Spanish, they remind us of the smooth or straight-haired natives of Australia. They are careless of their dress, which consists merely of aprons and leg-bandages, but take pains with their ornaments, which comprise ear-pendants, rings for the legs and

\* Jagor, "Travels in the Philippines."

† Thevenot, "Voyages Curieux."

‡ Wood's "Natural History of Man."

arms, neck-chains, and some utensils for tobacco and betel chewing, which they make out of roots, and also plait from the fibres of the pandanus. They also *tattoo* their bodies, some using the needle, and others making long cuts or gashes in the skin, which form scars or wheals." As to whether the Aieta were in the Stone or Bronze Age of culture at the time of the Malayo invasion, archeologists differ in opinion, some maintaining that all bronze or copper implements found in excavations and burial-caves were the handiwork of the Tagalo, or were introduced by the Chinese. This is probably the correct opinion, as, when we consider what a crude form of culture was theirs, and how they have never within historic times shown a desire to benefit by the superior arts and knowledge of the dominant race, it is very improbable that they ever invented the art of working metals, and thus raising themselves from the Neolithic Stone Culture to that of the Bronze Era. Craniologists tell us that the Aieta, in common with so many primitive races, are both prognathous and dolicho-cephalic. From measurements made by Dr. Semper it would appear that the average brain-weight of the Aieta crania is 40·53 ounces. The average, deduced from the capacity of two hundred and ten crania of different Oceanic races, is 45·63 ounces.

The Aieta are reported to be of a savage and ferocious character, indolent, independent, and averse to the civilisation of their aggressors. "They are peculiarly wild, and impatient of control; thus they are not easily organised, and so readily fall under the power of the Malays.\* Without any significant trade, without agriculture, the roots of wild plants, the fish of the sea and rivers, and the chaseable animals of the forest, form their exclusive food. They move about in troops of six to eight families where a root of which they are fond ripens in abundance, or a desired kind of fish appears in shoals on the shore. The implements they use in fishing and the chase are at the same time their weapons. They penetrate into the thickest forest in search of wild honey. The wax they press into cakes and barter for glass beads, rice, and tobacco. But soon are the rice and the honey consumed, and then the old wanderer goes again from one place to another, restless and without repose, sometimes to the sea, sometimes into the deepest mountain defiles, in search of whatever may sustain life."†

These people can only reckon up to five in counting, in common with many other Negrito tribes. Their name for the Tagalo is "Tao" or "men," and their own name Aieta is from the Tagalo word for "black" (Ita).‡ The social organisation of the race is evidently patriarchal, and the oldest man holds authority as chief. The habitation of the Aieta are of the most primitive description, for they only

\* Brace. "Races of the Old World."

† "Die Philippinen und ihre Bewohner."

‡ Malay, *hétam*.

build frail huts of branches and palm leaves, and often do not trouble themselves that much, but merely rest at night beneath a tree or around a camp fire. This roving life is a natural sequence of the hunting stage of culture; they are continually roaming through the forest in search of food, their camp fires being the gathering point at which are left the old and infirm people. The dog is their only domesticated animal. The poison for their arrows they obtain from the bark of a certain tree by a process of boiling, the poison when prepared being in the form of a thick paste, in which state it is smeared on the arrow heads. The dress of this people is simplicity itself, consisting generally of merely a girdle round the waist. The unmarried women sometimes wear a kind of scarf or shawl round the shoulders. In ancient times they made a coarse material from the fibre of the *abaco* or *bandala* (*musa textilis*, or Manila hemp) and also from the *anana* (pine-apple) fibre. "Their ornaments are earrings, armlets, anklets, and necklaces composed of wood, or woven of wood fibrils, or of the *pandanus* leaf.\* In common with the Innuits and some other hyperborean tribes the Aieta are *omophagoi*, or raw-eaters, and they never appear to think of providing for the future. When food is plentiful they eat voraciously, and at other times suffer greatly from famine. Regarding one article of food in the Philippines—namely, the sweet potato—it is a long disputed point as to whether it was indigenous in the East Indies, or whether it was introduced from America. The Peruvian name for it was *cumar*,† the Mexican *camotli*, the Tagalo *camote*. It may be that the latter term was derived from *camotli* by the Spanish, and adopted in the Philippines for the plant already known there. Crawford and other authorities claim that it is a native of the East. Ignatius Donnelly, in "Atlantis," quotes an extract from the work of a traveller in the Yang-tse-Kiang Valley, who maintains that potatoes, maize, and tobacco have been cultivated in that region from the earliest times. Dr. Witmack says that the sweet potato has two names in Sanskrit, *ruktaloo* and *sharkarakanda*.

Marriage among the Aieta is a somewhat unrefined ceremony. On selecting a woman the suitor gives notice to her parents, and a day is appointed on which the woman is sent into the forest with one hour's start. If the suitor finds and returns with her to the camp before sunset the couple are considered legally married according to Aieta views. If, on the other hand, the lady has any objection to the would-be husband and conceals herself effectually in the jungle the suitor then forfeits all right to her. In the disposal of the dead the Aieta resemble many savage tribes, American and African. Above the grave they suspend the bow and arrows of the deceased, in the

\* Featherman. "Social History of the Races of Mankind."

† Compare the Polynesian name for sweet potato—*kumara* and *umara*.—Editors.

belief that every night he will leave it to go hunting. When a man is wounded by a poisoned arrow, or has an incurable malady, he is, in many cases, buried alive.

The religion of the Aieta is a kind of Shamanism, and consists of Nature and ancestor worship. They venerate the memory of the dead, and visit the graves of relatives for years. Chiefs who have made themselves feared and respected in life, are looked upon after death as god-like beings. Their ideas of religious worship are, of course, crude and indistinct. They will reverence for a day, any rock or tree of an unusual shape, and then the object is deserted for another. And here we are reminded of the amount of singular knowledge in existence in various localities, but not yet available to students and lovers of anthropology. Travellers to a great extent despise, and therefore misunderstand, the primitive religions and superstitions of remote and little known peoples. The rites and ceremonies of such races are often an echo, though faint and confused, from prehistoric ages. Who, among the lovers of the noble science of anthropology, that has read of the strange relics of a bygone Polynesian civilisation, but must feel that the manners, customs, and traditions of the successors of that ancient race are worthy of the deepest study. They are the remnants, however incomplete, of a long vanished period. Almost all primitive religions consist of worship paid to Nature and her operations. Mythology is the effort of uncivilised man to explain the mysteries of creation; and if the race advances in civilisation, the mythological cultus is improved. Man, in his primordial state, requires some tangible object to worship, for an abstract idea is beyond his comprehension. His imagination rises to the occasion, and imbues inanimate objects with mysterious powers, and conjures up visions of evil spirits in the primeval forest, the gloomy canyon, or on the lonely mountain peaks. "Imagination is one of the most important faculties of the human mind; without it we could not grasp the Abstract, resist Impulse, rise to Duty, or desire the Unknown. And yet a dangerous faculty, one of the most effective causes of Degradation, the very root of Idolatry, as witness the dependence of the human mind on outward symbols, and the tendency to identify symbols with what they represent."\* The religion of Mahomet, introduced from Borneo by the Malays, was received with indifference in the Philippines, and when the Spanish padres arrived from New Spain, they cast the seeds of their faith on sterile soil, in which the tree of Christianity refused to bear fruit. For religious doctrines have little effect on a people unless preceded by intellectual culture.

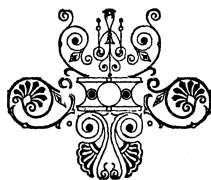
The Aieta, as a nation, are doomed. They are gradually being absorbed by the Tagalo-Bisaya tribes around them, and the time is not very far distant when the indigenes of the "Islas del Filipinas" will be a memory of the past, as are the Guanche and the Tasmanian.

\* Argyle. "Primeval Man."



The time during which we may collect information of these old world peoples is fast slipping away, yet a little while and it will be too late. These aborigines, so little known to the world, are well worthy the interest of the ethnologist. Their undoubted antiquity and ancient language, their singular legends and customs of a remote past, their stolid conservatism in the face of their approaching destiny, all combine to render them a peculiarly interesting race. From their rugged mountain homes on the colossal vertebræ of the country, they have looked down for many generations upon the sanguinary encounters between the two races of their invaders. They have seen their old time foes conquered by the hated *caras blancas*; they see their homes of the dim long ago occupied by an alien people; they recall the ancient freedom of their race, and hear, in the sullen monotone of the distant ocean, their eternal requiem.

ELSDON BEST.





## PRE-HISTORIC CIVILISATION IN THE PHILIPPINES.

BY ELSDON BEST.

### THE TAGALO-BISAYA TRIBES.—I.

WHEN a powerful and highly civilised nation comes in contact with a barbaric and isolated people, who have nevertheless advanced many steps on the road of progress, it would naturally be thought that the superior and conquering race would endeavour to collect and place on record information concerning such people: their manners, customs, language, religion, and traditions. Unfortunately, in the case of the Spanish conquests of the sixteenth century, that nation appears never to have considered it a duty to hand down to posterity any detailed description of the singularly interesting races they had vanquished. As it was with the Guanches of the Canaries, the Aztecs of Mexico, and the Quichuas of Peru, so was it with the Chamorro of the Ladrones, and the Tagalo-Bisaya tribes of the Philippines. The same Vandal spirit that prompted the *conquistadores* to destroy the Maya and Aztec literature also moved them to demolish the written records of the Philippine natives, and but few attempts were made to preserve relics or information concerning them. The Spanish priests, as the lettered men of those times, were the persons we should look to for such a work, but in their religious ardour they thought only of the subjugation and conversion of the natives, and so, with the sword in one hand, and crucifix in the other, they marched through that fair land, ignoring and destroying the evidences of a strange semi-civilisation which should have been to them a study of the deepest interest. Fortunately, however, there were a few in that period who were interested in such matters, and who wrote accounts of the state of culture of the islanders of that early date. Some of these MSS. have been preserved in the archives of Manila, and have lately attracted the attention of Spanish scholars.

Such is the article from which the greater part of these notes are taken. In the volume for 1891 of the *Revista Ibero-Americana*, published at Madrid, there appeared a series of papers contributed by the Bishop of Oviedo, and entitled "*La antigua civilizacion de las Islas Filipinas*," in which he gives a very interesting description of the natives and their mode of life. The source of this information is

an old folio manuscript written on rice-paper in the year 1610 from data collected at the period of the Spanish conquest of the Philippines by Legaspi. It is extended to the year 1606, and relates minutely the condition of the islanders prior to the arrival of the Spanish. The codex is divided into five books, and these again into 188 *capitulos* or chapters. The writer lived in the group for twenty-nine years in order to complete his work, which is authorised by authentic signatures of responsible persons. Extracts have also been made from Miguel de Lo-arca's account of the Philippines written in 1583, Dampier's voyage in the *Pinckerton* collection, and Antonio de Morga's "*Sucesos de las Islas Filipinas*."

The first historical existence of the Malay proper is traced to Menangkabau in the Island of Sumatra, from whence they have spread over the islands of the East Indian Archipelago, and by their vigour, energy, and skill have made themselves masters of the original inhabitants. At an early period they probably received instruction from Hindoo immigrants in the arts of working metals, spinning, weaving, &c. As to the whence of the various Malayan tribes of the Philippines, it is most probable that they originally reached the archipelago from Borneo, or the Malay Peninsula. From northern Borneo the Sulu islands form a series of stepping-stones across to Mindanao. As the Tagalo language is looked upon as one of the purest of Malay dialects, and contains the least number of Sanscrit words, it may be inferred from this that the race has occupied the islands from an early date. It is possible that the first settlers were carried thither by ocean currents, and that the Kuro Siwo, or Black Current, which sweeps up past Luzon is also responsible for the existence of the Kabaran (a Malay tribe) in Formosa. From ancient times boats and men have drifted up from the Malay Islands to Japan, and W. E. Griffis, in his "*Mikado's Empire*," states that Shikoku and Kiushiu were inhabited by a mixed race descended from people who had come from Malaysia and South-Eastern Asia. It is most probable that Micronesia was settled from the Philippine Group, which thus became the meeting ground of the northern migration of Polynesians from Samoa, and the Micronesians proper. The Spanish codex before mentioned states that the Tagalo-Bisaya tribes were thought to be derived from the coasts of Malabar and Malacca, and that, according to tradition, they arrived at the islands in small vessels called *barangayan*, under the direction of *dato* or *maguinoo* (chiefs or leaders), who retained their chieftainship after the landing as the basis of a social organisation of a tribal kind, and that every *barangay* (district or tribal division) was composed of about fifty families. Nothing definite appears to have been obtained from their traditions as to the original habitat of the race, and this may be accounted for by the supposition that the migration occurred at a remote period, and that all knowledge of their former home was lost. When a migratory

race takes possession of new regions it maintains little or no correspondence with those left behind ; thus in time they forget their old habitations, and their geographical knowledge is reduced to obscure and fading traditions.

On arriving at their new home the invaders must have ejected the indigenous Aieta from the low-lying country, and driven them back into the mountains. Juan de Salcedo, the Cortes of the Philippines, in his triumphal march round the island of Luzon, was unable to conquer many of the hill tribes, both Aieta and Tagalo, some of whom have remained independent until the present time. The Spanish Government forbade all intercourse with these mountaineers on pain of one hundred lashes and two years' imprisonment, and this edict had the effect of preserving the ruder, non-agricultural hill-races.

This invading race of Malays was divided into many different tribes, the principal ones being the Tagalo of Luzon and the Bisaya of the southern isles. The Tagalo or Ta-Galoc were the most numerous, and were endowed with all the valour and politeness which can be expected in a semi-civilised people. The Pampango and Camarine tribes were noted for their generosity. The Cagayane were a brave people, but easily civilised. The Bisaya were also called Pintados or "painted ones," by the Spanish, from their custom of *tattooing* the body. Within this community of tribes there are numerous differences of dialects and customs, clothing, character, and physical structure, which in many cases indicate obvious traces of foreign mixture.

As a race, the Philippine natives of the Malayan tribes are of moderate stature, well-formed, and of a coppery-red colour, or, as De Morga quaintly describes them, "They were of the colour of boiled quinces, having a clever disposition for anything they undertook : sharp, choleric, and resolute." Both men and women were in the habit of anointing and perfuming their long black hair, which they wore gathered in a knot or roll on the back of the head. The women, who were of pleasing appearance, adorned their hair with jewels, and also wore ear-pendants and finger-rings of gold. The men had little or no beard, and both sexes were distinguished for their large, black eyes. The Zambales, or Beheaders, shaved the front part of the head, and wore on the skull a great lock of loose hair, which custom also obtained among the ancient Chamorro of the Ladrones. Most of the tribes filed their teeth, and stained them black with burnt cocoanut shell ; while among the Bisaya the upper teeth were bored, and the perforations filled with gold, a singular custom observed by Marco Polo in China, and which was also practised in ancient Peru and Egypt. Many of the tribes are spoken of by the early Spanish navigators as being endowed with fair intellectual capacities, possessing great powers of imitation, sober, brave, and determined. The Tagalo character, according to some later writers, is difficult to define : the

craniologist and physiognomist may often find themselves at fault. They are great children, their nature being a singular combination of vices and virtues.

The costume of the men consisted of a short-sleeved cotton-tunic (*chinina*), usually black or blue, which came below the waist, a coloured cotton waistcloth, or kilt (*bahague*), extending nearly to the knees, and over this a belt or sash of silk a handbreadth wide, and terminating in two gold tassels. On the right side hung a dagger (*bararao*) three palms long, and double-edged, the hilt formed of ivory or gold, and the sheath of buffalo-hide. They wore a turban (*potong*) on the head, and also leg-bands of black reeds or vines such as are seen among the Papuans of New Guinea. Chains, bracelets (*calombiga*), and armlets of gold, cornelian and agate were much worn, and he was reckoned a poor person who did not possess several gold chains. Hernando Requel, writing home to Spain, stated: "There is more gold in this island of Luzon than there is iron in Biscay."

The Tinguiane had a peculiar custom of wearing tightly-compressed bracelets, which stopped the growth of the forearm, and caused the hand to swell. Women wore the *tapis*, a bordered and ornamented cloth wrapped round the body, which was confined by a belt, and descended to the ankles. The bust was covered with a wide-sleeved *camisita*, or frock (*baro*), to which was sometimes added a handkerchief. The women of Luzon were without head-dress, but made use of a parasol of palm-leaves (*payong*). Among the Bisaya the women wore a small cap or hood, and in the northern isles they were permitted the luxury of being carried on the shoulders of slaves. Both sexes wore the same dress among the Ilocanos, the chief article of attire being a loose coat (*cabaya*) similar to those of the Chinese. The dress of the Chiefs' wives was more elegant than that of women of the common people (*timaguas*). They wore white robes, and others of crimson silk, plain or interwoven with gold, and trimmed with fringes and trinkets. From their ears were suspended golden pendants of excellent workmanship, and on their fingers and ankles were massive gold rings set with precious stones. The *timaguas* and slaves went barefooted, but the upper class wore shoes, the women being daintily shod with velvet shoes embroidered with gold. "Both men and women were very cleanly and elegant in their persons and dress, and of a goodly mien and grace; they took great pains with their hair, rejoicing in its blackness, washing it with the boiled bark of a tree called *gogo*, and anointing it with musk oil and other perfumes." They bathed daily, and looked upon it as a remedy for almost every complaint. On the birth of a child the mother repaired to the nearest stream, and bathed herself and the little one, after which she returned to her ordinary occupation. Women were well treated among these people, and had for their employment domestic work, needlework—in which they

excelled—the spinning and weaving of silk and cotton into various fabrics, and also the preparation of the hemp, palm, and *anana* fibres.

The Philippine natives, with the exception of some of the hill tribes, were diligent agriculturalists, this being their chief occupation. In some mountainous regions they adopted a system of terrace cultivation similar to that of China, Peru, and Northern Mexico in bygone times, and which may also be seen in Java. They cultivated rice, sweet potatoes, bananas, cocoanuts, sugar-cane, palms, various vegetable roots and fibrous plants. They hunted the buffalo, deer, and wild boar. The flesh of the buffalo, or *karabao*, was preserved for future use by being cut into slices and dried in the sun, when it was called *tapa*. Rice was prepared by being boiled, then pounded in a wooden mortar and pressed into cakes, thus forming the bread of the country. They made palm wine (*alac* or *mosto*) from the sap of various species of palms. Food was stored in raised houses similar to the *pataka* of the Maori. The first fruits of the harvest were devoted to the deified spirits of ancestors, called *anito*.\* The Bisaya, when planting rice, had the singular custom of offering a portion of the seed at each corner of the field as a sacrifice. The ordinary dainty among the islanders was the *buyo* or betel quid, consisting of a leaf of betel pepper (*tambul* or *siri*) smeared over with burnt lime and wrapped round a piece of areca nut (*bonga*).

“The *Filipinos*,” says the old Spanish *padre*, “lived in houses (*bahei*) built of bamboo, cane, and palm leaves, and raised upon foundation-piles about six feet from the ground.” These dwellings were supplied with cane screens in the place of divisions and doors. The elevated floor, where they ate and slept, was also made of split cane, and the whole structure was secured by reeds and cords for want of nails. They ascended to these houses by a portable ladder, which was removed when the inmates went out, a sign that no person might approach the dwelling, which was otherwise unsecured. The house was surrounded by a gallery or verandah (*batalan*), and within the common apartment were the household utensils, dishes and plates of earthenware, and copper vessels for various purposes. They had, moreover, in their houses some low tables and chairs, also boxes called *tampipi*, which served for the purpose of keeping wearing apparel and jewels. Their bedding consisted usually of mats manufactured from various fibres. The houses of the chiefs were much larger and better constructed than those of the *timaguas*. Many of their villages were built on the banks of rivers and the shores of lakes and harbours, so that they were surrounded by water, in the manner of the seaside dwellings of New Guinea and the Gulf of Maracaibo. Among the Tinguiane tree houses were made use of. In these they slept at night, in order to avoid being surprised by enemies, and

\* Chamorro, *aniti* = a deified spirit; Malay, *hantu* = a demon.

defended themselves by hurling down stones upon the attacking party, exactly in the same manner as the natives of New Britain do to this day.

The external commerce of the Tagalo tribes was principally with China, of which nation there were vessels in Manila on the arrival of the Spanish. They are also said to have had intercourse with Japan, Borneo, and Siam. They had no coined money, but to facilitate trade they utilised gold as a medium of exchange in the form of dust and ingots, which were valued by weight. Magellan speaks of their system of weights and measures. These people were skilful shipwrights and navigators. The Bisaya were in the habit of making piratical forays among the isles. Their vessels were of various kinds, some being propelled by oars or paddles, and others were provided with masts and sails. Canoes were made of large trees, and were often fitted with keels and decks, while larger vessels, called *virey* and *barangayan* were constructed of planks fastened with wooden bolts. The rowers, with *busey* (paddles) or oars (*gayong*), timed their work to the voices of others, who sung words appropriate to the occasion, and by which the rowers understood whether to hasten or retard their work. Above the rowers was a platform (*bailio*) on which the fighting men stood without embarrassing the rowers, and above this again was the *carang* or awning. They sometimes used outriggers (*balancoire*) on both sides of the vessel. The *lapi* and *tapaque* were vessels of the largest kind, some carrying as many as two hundred and fifty men. The *barangan*, a type of vessel used from the earliest times, was singularly like those of the ancients described by Homer.

Society among the Tagalo-Bisaya tribes was divided into three classes, the chiefs and nobles, the common people (*timagua*), and the slaves. The principal of every social group—styled *maguinoo* among the Tagalo, *bagani* by the Manobo, and *dato\** by the Bisaya—was the only political, military, and judicial authority. These chieftainships were hereditary, and the same respect was shown to the women as to the men of the ruling families. Their power over the people was despotic, they imposed a tribute upon the harvests, and could at any time reduce a subject to slavery, or dispose of his property and children. The slaves were divided into two classes: the *sanguihuileres*, who were in entire servitude, as also were their children—lived and served in the houses of their masters; while the *namamahayes* lived in houses of their own, and only worked as slaves on special occasions, such as at harvesting and housebuilding. Among this latter class there obtained a peculiar half-bond system, which may be explained thus: In the event of a free man marrying a slave woman, and their having an only son, that child would be half free and half enslaved—that is, he would work one month for his owner and the next for himself. If they had more than one child, the first-born would

\* Malay, *datoh* = a headman.

follow the condition of the father, the second that of the mother, and so on. If there were uneven numbers, the last born was half free and half bond. Slaves were bought, sold, and exchanged like ordinary merchandise. In their social manners these people were very courteous, more especially the Luzon tribes. They never spoke to a superior without removing the turban. They then knelt upon one knee, raised their hands to their cheeks, and awaited authority to speak. The *hongí*, or nose-pressing salutation of the Polynesians, was an ancient custom in the Philippine Group, and on the island of Timor. It also obtained among the Chamorro\* of the Ladrões, who termed it *tshomiko*. The Philippine natives addressed all superiors in the third person, and added to every sentence the word *po*, equivalent to *señor*. They were given to addresses replete with compliments, and were fond of the music of the *cud*, a guitar with two strings of copper wire. In regard to judicial matters, all complaints were brought before the *dato* of the *barangay* (district) for examination. Though they had no written laws, they had established rules and customs by which all disputes were settled, and the chiefs recovered their fees by seizing the property not only of the vanquished party, but also of his witnesses. Trial by ordeal was common, the usual mode being that of plunging the arm into a vessel of boiling water and taking out a stone from the bottom; or a lighted torch was placed in the hands of the accused, and if the flame flickered towards him he was pronounced guilty. Theft was sometimes punished by death, in which case the condemned was executed by the thrust of a lance. In some cases the thief was punished by being reduced to slavery. Loans with excessive interest were ordinary, the debtor and his children often becoming enslaved to the lender. Verbal insults were punished with great severity. It was also regarded as a great insult to step over a sleeping person, and they even objected to wakening one asleep†. This seems to refer to the widespread belief of the soul leaving a sleeping body. Their worse curse was, "May thou die sleeping." The male children underwent a species of circumcision at an early age, which was but preparatory to further rites. Their oaths of fidelity, in conventions of peace and friendship, were ratified by the ceremony of blood-brotherhood, in which a vein of the arm being opened, the flowing blood was drunk by the other party. Among these people was sometimes seen that singular mania for imitation called by the Javanese *sakit latar*, on the Amoor *olon*, in Siberia *imaira*, and in the Philippines *malimali*. This peculiar malady, presumably the result of a deranged nervous system, manifests itself as far as I can gather, in the following manner, the afflicted person is seized with a desire to

\* Spanish, *chamorra*=shorn. So called on account of the custom of shaving the head.

† In which they resemble the Maoris of New Zealand.—EDITORS.



copy or imitate the actions and movements of others, and will do the most extraordinary and ridiculous things to attain his object. The despair induced by this strange mania and its consequent ridicule, urges the unfortunate to end his life in the dreaded *Amok*. These unfortunates were sometimes attacked by the *amok* frenzy.

It is certain that gold and copper mines have been worked in the islands from early times. The copper ore was smelted, and worked into various utensils and implements, and the gold was formed into ornaments, or used as a medium of exchange. The ruder mountain tribes brought much gold from the interior, and traded it to the lowland people in exchange for various coveted articles. Several of the tribes were in the habit of *tattooing* the body, the Bisaya being the most noted for the practice. The Catalangan Iraya used for *tattoo* patterns, and as decorations for sacred places certain marks and characters which appeared to be of Chinese or Japanese origin. The Iraya proper used only straight and simple curved lines like those of the Aieta. The Ysarog (Issaró), a primitive race of mountaineers who have been isolated for centuries, are said by later writers to resemble the Dyaks of Borneo. Time was reckoned in former days by suns and moons, and feasts were held on the occurrence of certain astronomical phenomena. Brass gongs were much used at these feasts, and also on war expeditions.

Such are some of the notes collected in reference to this interesting race. These Tagalo, these Bisaya, these Pampango, and Cagayane were despised by their Iberian conquerors as being ignorant savages; but, as the good old *padre* says in his MS., they were worthy of being placed on a superior level to certain ancient people who possess a more illustrious fame. And who shall say it was not so?

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#### NOTE.

We beg to subjoin the following list of books of reference not above mentioned for those interested in the subject of the races of the Philippine Islands:—

Keane's "Eastern Geography: a Geography of the Malay Peninsula, Indo-China, the Eastern Archipelago, the Philippines, and New Guinea."

"Twenty Years in the Philippines," by Paul de la Gironiere. 1856.

"The Philippine Islands," by F. Jagor. 1875.

"Les Iles Philippines, Histoire, Geographie, Mœurs, &c.," par J. Mallat. 1846.

"A Visit to the Philippine Islands," by Sir John Bowring. 1859.

"Premier Voyage Autour du Monde," par le Chevalier Pigafetta sur l'escadre de Magellan pendant, 1519-22.

"Voyage en Chine, Cochinchine, Inde et Malaisie," par Aug. Haussman. 1847.

"Social History of the Races of Mankind (Papua and Malayo-Melanesians) by A. Featherman. 1887.

"Les Iles Philippines," par le Comte Charles de Montblanc. 1878.

"State of the Philippines," by Thomas de Cornyns. 1798.

"Voyage Autour du Monde," par M. Laplace. 1833.

"Die Inseln des Indischen und Stillen Meeres Bearbited," Von Dr. W. F. A. Zimmermann. 1863.

"L'Archipel des Philippines," par Edm. Planchet (dans la Revue des Deux Mondes). Mars, 1877.

"Eine Weltreise," Von Dr. Hans Meyer. 1885.

"Die Philippinen und ihre Bewohner," Von C. Semper. 1869.

EDITORS.



## PRE-HISTORIC CIVILISATION IN THE PHILIPPINES.

### THE TAGALO-BISAYA TRIBES.—II.

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BY ELSDON BEST.

THE various tribes of the Philippines were frequently at war with each other, as seems to be the invariable rule where a race is broken up into many separate divisions. The weapons used in former times were the bow and arrow, the lance, long curved knives, and in the southern isles the blow pipe (*sarbacan*), for propelling poisoned darts. The arrows and lances were pointed with iron and bone, or were simply hardened with fire. Their defensive armour consisted of carved wooden shields (*carasa*), inlaid with tortoise-shell and mother-of-pearl, which covered them from head to foot, and also cuirasses formed of bamboo. It is not clear whether they manufactured artillery, but they certainly used cannon of iron and bronze before the advent of the Spanish, at which time the Mindanao tribes held strongly fortified positions, defended with cannon. These fortifications consisted of earthworks and stockades, sometimes surrounded by morasses. Such were the defences of the town of the Chief Rahamora when Legaspi attacked it. This town consisted of four thousand houses, and, having destroyed it, the victorious Spanish built on its site, in 1571, the city of Manila. The poison used for the *sarbacan* darts was either derived from certain trees, or, it is said, from the saliva of a green lizard (*chacon*). The natives are said by De Morga to have used this poison in order to kill the Spanish, for whom they had conceived a most bitter hatred.

The Manobo and Zambales were the most savage tribes. The Manobo surprised their enemies while asleep, slaughtered the men, and enslaved the women and children. The priest opened the breast of the first victim with the sacred knife, took out the heart, and ate it. This tribe also sacrificed slaves to the god of war, to whom the colour red was sacred. They were also head-hunters, and hung these

trophies to the roofs of their houses. The Zambales, a fierce and savage tribe, were also head-hunters, as their name signifies, and were in the habit of extracting and eating the brains of slain enemies. Among the Ifugao the lasso is said to have been used as a weapon.

In regard to marriage customs, there was one peculiar form worthy of observation. When a man wished to marry he went to live with his prospective father-in-law, thus becoming a member of the household, and as such he worked at whatever duties were imposed upon him. This lasted sometimes for several years. If the family became dissatisfied with him he was dismissed, but if all went well he paid over to the parents what was known as "the price of the mother's milk"—that is, a compensation for the rearing of his wife. During the probationary period the young man assumed the name of *bagontao*, and the girl that of *dalaga*. They were much given to the practice of divination during the period of the wedding festivities, which lasted for several days. Although polygamy did not exist in a legal sense, yet concubinage was common. The first woman married, however, was the only legitimate wife (*inasaba*). To the inferior wives were assigned the various domestic labours, the milking of the buffalos, and the rearing of ducks, swans, geese, and pigeons. The women, in paying visits, or in walking abroad, were attended by a following of maids and slaves. In various tribes the "Assuan," an evil deity, was supposed to exercise an evil influence over women in labour, and at such a time the husband mounted the house-roof, or stationed himself before the door, and, with lance or dagger in hand, cut and slashed vigorously at the air in order to drive away the dreaded spirit. Among these people also obtained that strange and world-wide custom known among anthropologists as the "couvade," the origin of which it is so difficult to conjecture. In China and Africa, in Egypt and South America, in Malabar and Corsica, among the Basques, Caribs, Bouronese, and many other races, this singular custom of simulated maternity seems to have originated independently.

The language of the Philippines was divided into many different dialects, of which the Tagalo, an abundant and copious tongue, was the most perfect specimen. These, together with the languages of various outlying groups, can be traced to the same common origin by unequivocal marks of affinity, both in word formation and grammatical construction. In spite of various linguistic changes it has been noted by Le Gobien that the language of the Carolines bears a strong resemblance to the Tagalo, and the same may be said of the ancient Chamorro tongue. The Battak speech of Sumatra is said to be closely allied to the Tagalo.\* Prichard states that the Malagasi resembles Tagalo more than it does any other Malayan tongue. The Tagalo-Bisaya languages are said by several writers to be the most highly

\* Cust. "Languages of the East Indies."

developed of this family, and are in a transition state between the agglutinative and inflective stages. Humboldt considered the Tagalo to be the parent language of the Malay type, but this was denied by Crawford. In the Javanese, one hundred and ten words per thousand are Sanscrit, in Malay fifty, in the Bugi seventeen, in Tagalo one and a half, and in Malagasi there are none. It might be inferred from this that the Tagalo-Bisaya migrations from the south-west took place prior to or about the sixth century of our era, about which time the Hindu religion was introduced into the East Indies, bringing with it many Sanscrit terms. The native languages hold their own in the Philippines. Pickering, in his "Races of Man," states that the Tagalo is still the chief language of Luzon, being in general use in all the interior towns.

In respect to religion, the more advanced of the tribes appear to have arrived at that stage of intellectual progress when Nature worship begins to give place to a dim idea of a Supreme Being—a Maker of all things. This protecting genius, to whom they offered sacrifices, was called *Bathalang Meicapal*. These people had a vague conception of a future state in which the good were rewarded, and the wicked punished. Among the Bisaya, *Ologan* was the term for Heaven in their ancient religion, and their Hell was *Solad*. The souls of their dead were said to pass to the mountain of Medias in the Oton district. Tigbalan was the name of a forest demon among the northern tribes, who was treated with great respect. In passing beneath a tree a native would invariably say, *Tavit' po*—that is, "By your leave, my lord." They practised fire-worship and fetishism, and paid homage to the Sun, Moon, rainbow, to animals, birds, and even to trees and rocks of peculiar appearance. The worship of birds appears to have been confined to two species, the *bathala*, a small blue bird, and the *maylupa*, a species of crow or kite. The trees, rocks and headlands which were close to contrary currents or places dangerous to navigation, were objects of veneration and dread, and the deities of these places were propitiated by offerings of food, or were supposed to be quelled by a flight of arrows being discharged against them. Influenced by terror, they venerated the crocodile, calling it *mono*, or grandfather, and it was sometimes tamed and cherished by the priests. These huge saurians were extremely dangerous, and many natives lost their lives by them, for which reason they constructed enclosures for bathing purposes. The Manobo revered the lightning, and believed thunder to be its voice. The Bisaya held that all who perished in battle, or were killed by crocodiles became *dinata*. The *dinata* or *anito* were guardian spirits, and among some tribes were represented by idols of gold, wood, ivory, or stone. There were *anito* of the cultivations, of the rains, of the sea, cocoanut trees, also of newly-born children, and of children during the period of lactation.

Again, there were family *anito*, a species of house-gods, who protected the family, and who were principally deified ancestors, having, it is said, ascended to heaven on the rainbow (*balangao*). Images representing these were kept in the houses, or in the vacant space beneath them, and slaves were sometimes sacrificed in their honour. It has been denied by some writers that the Philippine natives had any idols or images, or any places set apart for religious ceremonies, but the fact is proved by several of the old Spanish records, and also by the account of Cavendish, the adventurous English navigator, who visited the group in 1588, and who states: "These people wholly worship the Devil, who appears unto them in divers horrible forms, and they worship him by making figures of these forms, which they keep in caverns and special houses, offering to them perfumes and food, and calling them *anito* or *licha*.\* The MSS. which we quote says: "These people lacked capacious temples, neither had they sacred days set apart for religious practices, but they had at the entrances to their towns, and even close to their houses, small chapels or rooms consecrated to the *anito*, and to the offering of sacrifices. In these places were deposited offerings of food to sustain the souls of the dead in their journey of three days which divided death from the re-incarnation which ensued. Before the figures also were placed small braziers burning perfumes, and plates of sago and fruits."

The priests of these tribes were known as *catalona* in the north, and as *babailan* among the Bisaya. They were the sorcerers or "medicine men," and rude beyond measure was their art of curing, consisting generally of the imaginary extraction of pebbles, leaves, or pieces of cane from the affected part. The priests possessed great authority among the people. In their invocations to the *anito* they sometimes deceived the spectators by a peculiar sound produced by burning the kernels of the cashew (*casuy*); and at all times, says the *padre*, they were assisted by the devil. The secret of these frauds was transmitted by inheritance, or was sold to the highest bidder, and after being consecrated the priests did no other work than net-making or weaving cloth.

As to their sacrifices, the object of them in many cases was to gain a knowledge of the future. Among other modes, they practised divination by an examination of the victim's entrails, and also by the stars, both of them widely spread customs. In the case of prolonged illness a new house was built, and the patient removed to it. The priest being summoned, he sacrificed according to the wealth of the offerers, sometimes a tortoise, and sometimes as many as three slaves. The house was filled with small tables, on which were placed refreshments, and which corresponded with the number of guests. The

\* *Licha*=A statue or image, in Tagal dictionary, by Fray Domingo de los Santos. Manila, 1835.

priest performed a sacred dance, purified and sacrificed the victim, and with the warm blood sprinkled the most distinguished of the guests, distributing to the remainder small copper bells. After repeating an incantation the entrails were examined after the manner of the Roman augurs, by the priests, who were often seized with convulsions, made grotesque contortions, foamed at the mouth, and finally announced the sentence of the death or recovery of the patient. If the omen was of health, a revel was held, and the valour of the patient's family and ancestors celebrated with songs. If the omen was of death, they diverted the mind of the patient by dancing, drinking, singing his praises, and persuading him that the gods removed him from this world in order to elevate him to the dignity of *anito*. At the close of the proceedings the priest received presents of gold and food from the guests. Sacrifices which were offered before undertaking a war or assault were conducted in a similar manner. Others, which were arranged by the chiefs, and dedicated to the principle god, were celebrated with feasting and dancing to the sound of their primitive music. The best dancer was invited by the priest to give the fatal thrust, and the flesh of sacrificed hogs was distributed among the guests, who looked upon it as sacred food.

The Philippine natives had a firm belief in omens and superstitions of many kinds. Thus, in the houses of the fishermen, new nets were not spoken of until they had been tested and found reliable, and among hunters the merits of dogs recently acquired were not discussed until they had been successful in catching game. A belief in the invulnerability (*anten*) of certain persons was a common superstition. A pregnant woman was not allowed to cut her hair for fear the infant should be bald. Much importance was attached to dreams, of which they were anxious to divine the meaning. In order to navigate their seas with safety it was not permitted to carry in the vessel either animals or land birds, nor even to name them; and in like manner, when travelling by land, they did not mention things which pertained to the sea. Before embarking on a voyage they caused the boat to oscillate, and observed carefully to which side it inclined the most. If to the right, it was accepted as a good omen, but if to the left, it was an evil omen. They also tied together many cords, and one end being made fast, would rub the other between the hands, and, by observing the manner in which the cords became entangled, they inferred the good or evil fortune which fate had in store for them.

The geogony of primitive and semi-civilised races always contains an element of interest, and that of the Philippine natives was certainly a singular belief. The creators of the earth were the sky, the kite, and the sea. After the bird had flown many times across the ocean, and found nothing to alight upon, the sky, in quarreling with the sea, caused the bird to throw down huge rocks with the aim of subduing it. These rocks became islands, and the earth generally.

The tradition of the origin of man is as follows: "Two logs of bamboo, impelled by the waves, were cast on shore at the feet of the bird, which, becoming enraged, began to pick them to pieces, when there appeared from the first log a man, and from the second a woman, thus proving the monogeny of the human species." The man succeeded in gaining the affections of the woman, and from them are descended the whole human race. The dispersion of the race throughout the world was caused by a family quarrel. The many children of the primal couple lived indolently in the house of their parents, which displeased the father, who belaboured them with a cudgel, and expelled them from the house. The young people were much terrified, and fled from his presence. Some concealed themselves in the house, and from them are descended the *maguinoo*, or chiefs. Others went out openly from the house, and these were the fathers of the *timagua* (*timāwa*) or freemen, and yet others took refuge in the cooking-sheds and beneath the house. From these last sprang the slaves. Finally, those who were banished, and never returned, became the ancestors of distant people, and remote tribes. It is worthy of note that, on the arrival of the Spanish, they were supposed by the natives to be the descendants of the last-mentioned migration. The various animals are also said by tradition to have been derived from other logs of bamboo; and the fact that the monkey came from one close to that which contained man, explains satisfactorily the resemblance between them.

Respecting their idea of a future life, the belief was, that preceding the state of happiness after death, there was a series of incarnations or purifications of the soul, which successive transmigrations took place in a cluster of one hundred and fifty islands, on which were sheltered the souls of the dead. In those beautiful isles the departed spirits enjoyed perpetual youth. In this paradise there were trees always loaded with ripe fruit, and fastened to the earth by chains of gold, which served as roots. Of gold also were the ornaments, the bells, ear-rings (*panica*), the cloths (*isine*), and many other things. The shores of the sea were formed of pure rice, and there was also a sea of milk, and another of *linogao*, which is rice boiled with milk or fat. Yet another sea was of blood, and on the bank of this grew plants, whose flowers had petals of flesh ready for eating.

These people held primitive notions concerning original sin, and also cherished a belief in the punishments and rewards of a future life. They accounted for the coming of death into the world in the following manner:—Far back in the very night of time the god Laon possessed a most beautiful fish, which was his delight, also a tree which bore the most luscious fruit. The offenders killed the fish and plucked the fruit. For this offence Laon caused men to die in all ages.

Such then was the state of civilisation among the Tagalo-Bisaya

tribes at the time when the Malay Mahomedans, and the Spanish *conquistadores* attempted, from opposite points, to introduce their religions into the archipelago. The Moros of the Sulu Islands were beginning to overrun the Philippines on the arrival of the Spanish, and would eventually have Mahomedanised the entire group. The Philippine natives at this time were in a singularly interesting stage of intellectual progress. They had lived through the crude fetishism of savagedom, and were emerging from the second stage of religious feeling, during which, they had evolved out of the contemplation of Nature, one of those wonderful mythologies which are met with among so many nations. They were beginning to renounce the old Nature worship, and to have a more or less confused idea of a superior religion, of which the central figure was a Supreme Maker.

It has been truly said that nothing requires such calm and impartial judgment as the inquiry into the moral and religious condition of uncivilised races. The co-evolution of religion and civilisation is an extremely interesting subject to the student of anthropology, when he notes the gradual refinement of the national religion as the culture of the race improves, and the degradation of that religion when a race retrogrades in civilisation. It is one of the many grand problems, based on the retributive laws of Nature, which confront the enquirer into that great and wonderful mystery—the development of the human race. Well it is for him who can learn from the savage Aieta or the semi-civilised Tagalo, a lesson in the evolution of the human intellect; but, unfortunately, so many who have golden opportunities of studying the intellect and works of uncultured man are careless of these matters, and look with contempt upon the noblest of studies. They cannot interest themselves in the struggling intellect of primitive man; they no longer understand the craving of youth for advancement; they disdain to look upon the dawn of intellectual day.

These are the most interesting points procured from the afore-mentioned works on the Philippine Islands—a land which we call new—but in which the events of the Tagalo-Bisaya migrations were but as of yesterday. Here, as elsewhere, the rude savage retreats before a superior race, but the receptive Tagalo attaches himself to the civilisation of his conquerors. He had already advanced far on the difficult highway that leads from barbarism to a higher culture, and was thus enabled to receive the teachings of his Iberian invaders; but he who would seek the indigenous Aieta must look for him in the distant recesses of the primæval forest, or in the dark and gloomy cañons of the great ranges.



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